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The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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THE REV. JONATHAN G. SHERMAN

Newly elected Suffragan Bishop of Long Island [see page 5].

LETTERS

Relief for Berlin

TO THE EDITOR: I would appreciate it if you would bring to the attention of your readers the fact that there is a priest of the Church in Berlin, Chaplain (Maj.) Emmett G. Jones, who would be very happy in this present critical situation in Berlin to distribute any food stuff or clothing which your readers might feel free to send at this time. I wish to point out that the needs are greater than they have been in the past, and the requests which come to us as chaplains are more frequent.

(Chaplain) EMMETT G. JONES.
Hqs., Berlin Military Post,
APO 742, U.S. Army
c/o Postmaster, New York, N. Y.

The Church and the Army

TO THE EDITOR: Though I am a Roman Catholic, I have always read with interest my wife's copy of **THE LIVING CHURCH**. Some articles have been written about "The Church and the Army," and I am in perfect agreement that chaplains should be classified more specifically.

In my military career of some 25 years, my work brought me into contact with these ecclesiastical gentlemen, and I was always at a loss to know to what Protestant denomination a chaplain belonged. Of

course I had no difficulty with chaplains of my own faith, as they were classified as "Roman Catholic."

I know of many instances where a soldier desired to have a chaplain of his own to assist him, and if none was available in the Army, I had to find one in the nearby town. This made it necessary for me to ask the chaplains to which denomination they belonged.

I may also mention that when the chaplain was an Episcopalian, I was not quite so lonesome in his company — after all, we have so much in common and could converse on common ground, both having the same conception of the Church and its articles of faith.

But is it not the fault of the Episcopal Church here in the United States? The official title of your Church is "The Protestant Episcopal Church . . ." and we cannot blame the military authorities for placing your chaplains in the same class with non-Catholics. And we cannot expect Army people to have much information about the Orthodox Churches; the word "Catholic" does not appear in their titles, so they just call them "Protestant," which they are not, but neither could they be classified as "Roman Catholics."

I hope you may get some change by bringing the question to our Defense Department. I am sure they will coöperate when the real differences in the various denominations are brought to their atten-

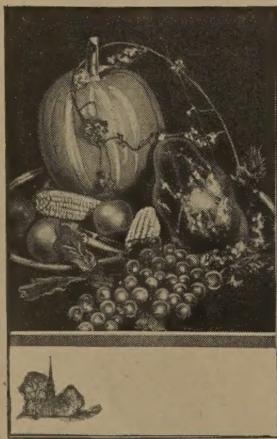
tion. I think that all chaplains should be classified in accordance with their particular denominations, e.g., Roman Catholic, Episcopalian, Baptist, etc.

May I also join you in condemning the actions of some Protestant ministers, who recommend that our young men defy the draft law, thus making them law-breakers and, in case of war, traitors?

JAMES R. WALTERS.

Little Rock, Ark.

TO THE EDITOR: The recent letter of the Rev. Percy G. Hall, S.T.D. who is the chairman of the Army and Navy Division of the National Council on the matter of National Guard chaplains, is greatly appreciated by those of us who are concerned with the spiritual needs of several hundred thousand men now in the National Guard of the United States. There seems to be a great reluctance on the part of non-Roman clergy, to accept chaplaincies in the National Guard. The State of New York may be used as an example. The two National Guard Divisions in this state are the 27th and 47th, together with certain other attached units. There are approximately thirty-three chaplain vacancies. Of this number, twelve would be normally held by Roman Catholics, and the rest by non-Romans. At the present time there are only three federally recognized non-Roman chaplains in the National Guard of New York State. We



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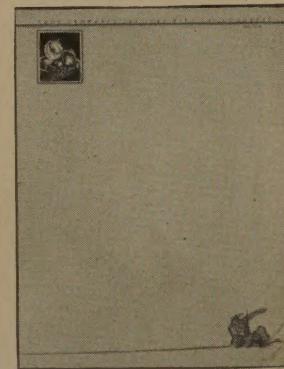
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LETTERS

informed that every Roman Catholicancy is filled, plus a few extra. I believe the Roman Church deserves a lot credit in seeing to it that the spiritual needs of men in these civilian military services are cared for.

FUTILE ATTEMPT

During the past year we have attempted to enlist the interest of some of our bishops, and some of the Protestant denominational agencies in meeting this need. They have all written very nice letters, but nothing has come of this attempt. What an opportunity the National Guard presents to minister to American young men! A large percentage of American youth have no Church allegiance. They turn to their chaplain no matter what his faith, because they know him and have confidence in him. In case the National Guard is called out for full active service, the chaplain who has been with the troops right along will naturally command the greatest respect and, of course, receive a military promotion accordingly.

Some clergy when approached, tell us that they are pacifists and cannot controversially become chaplains. They misunderstand the purpose of a chaplaincy. The chaplain is not a military man. Instead he is the minister of Christ pastorizing the sheep who need Him most. Others bring up out-worn and somewhat silly arguments about Episcopalian chaplains and their place in the service.

Can we not, for the sake of the souls of several hundred thousand men, forget personal and selfish reasons, and volunteer for this very definite patriotic and Christian service? A letter to the Adjutant General at the state capitol, or an approach to any National Guard Armory, will acquaint one with the need and qualifications.

(Rev.) FRANK L. TITUS,
Chaplain (Lt. Col.) NYNG.
New York, N. Y.

Excess of Kindness

TO THE EDITOR: The response to my appeal [L. C., June 13th] for a second copy of your most excellent paper has been completely shattering. I wrote you to say, "Thank you," because sufficient copies for all the diocese of Lebombo were coming by air mail. But now the first surface mail from the U.S. has arrived. My bags staggered the 15 miles from the post office to the mission with 171 copies, besides 30 letters from all over the States. And an agonized note from the *Chefe dos Correios* (postmaster) has been delivered, informing me that his staff was having to work overtime to deal with mission correspondence! More bags are arriving.

Shattering, yes—and highly gratifying. It says much for the keen interest taken by American Episcopalians in missions, and is to your credit. Obviously I cannot use all these noble offers myself. I have, however, written to make contact with other missionary priests in Africa who would be glad to receive copies of *THE LIVING CHURCH*. This will, of course, take a little time to arrange. I feel sure

those kind people who have offered me their copies will be willing to send them to other missionaries on the African Continent; therefore may I ask them to withhold their copies until they hear from me personally. I must beg the indulgence of all readers who do not hear from me for some time. I am almost single-handed with a cathedral, theological college, and 60 outstations to tend, which is something of a handful.

GRATITUDE

I wish I could do something to show some gratitude, but all I seem capable of at the moment is a good deal of emotion! To all those who have asked for information about the diocese of Lebombo, I shall be mailing copies of my occasional newsletter (*The Meciene Thing*), which will provide subjects for their prayers.

(Rev.) FRANCIS BOATWRIGHT.
Missao de S. Agostinho de Maciene,
Vila de Joao Belo,
Portuguese East Africa.

Exchange Copies Wanted

TO THE EDITOR: Some time ago, I believe, there was some correspondence in the *Church Times* about exchanges between readers of *THE LIVING CHURCH* and the *Church Times*. Unfortunately I missed this; hence my letter to you.

I wonder if you could put me in touch with a reader of *THE LIVING CHURCH* who would be willing to exchange it for the *Church Times*. Perhaps I might add that I am assistant priest of St. John the Baptist Church, Chester, and 38 years of age. (Rev.) RICHARD DAINTITH.

77 Ermine Road
Chester, England

Editor's Comment:

We suggest that readers write, rather than send copies of *THE LIVING CHURCH* in answer to such requests as this. Thus they will avoid showering the local postoffice with duplicate copies of the magazine.

The Living Church

Established 1878

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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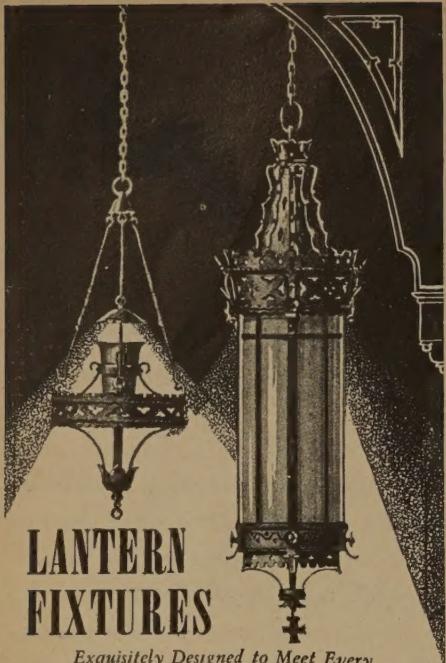
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The Question Box

Conducted by the REV. CANON MARSHALL M. DAY

- Is there any authority or tradition for the custom in some parishes of celebrating the Holy Eucharist on Maundy Thursday evening?

It depends upon what constitutes authority. Duchesne, quoting the Council of Carthage and also a letter of St. Augustine, shows that such an observance existed in Carthage in the fourth and fifth centuries. He also quotes the Pilgrimage of Sylvia as showing that this was customary in Jerusalem at the same period. So that if anything that can be shown to have been done somewhere in the primitive or conciliar period constitutes authority, this custom would certainly have it. But if authority belongs to the result of the entire development of the Church's experience, then these early, and subsequently abandoned, practices do not have authority in modern times. The Catholic Church has for centuries abandoned evening Eucharists by conciliar action.

- Three priests officiating in parishes have two wives living. Previous marriages covered a long period of years and in one case two children were born. One priest recently married a divorced woman after death of second wife: first wife is still alive. What can be done about this?

I have no way of knowing whether the civil divorces alluded to were or were not accompanied by annulment on the part of the bishop of the diocese concerned. If the marriages were annulled, the priests in question have only one wife living, the first marriage being ecclesiastically non-existent. If the first marriage could not have been so annulled, the matter rests with the bishop who accepted the priests into his jurisdiction. If our leaders will not enforce the law there is nothing that we, who follow, can do in the matter. This applies in other cases also where vestries call rectors without sufficient attention to the past record of the man so called.

- Is there any valid tradition attached to the sentimental custom practised by some priests of giving the marriage fee to their wives? Theoretically is not the offering of the fee a ceremonial act, the

fee itself being received by the priest for the Church?

The offering of the wedding fee is no longer a ceremonial act. I know of no place where it is placed upon the book along with the wedding ring. Even when it was so placed, it was still a gift given to the priest like the heave offerings in the Jewish Temple. If he chooses to give it to his wife, that is merely a matter of the internal economy of his particular family and is not a custom of the Church.

- How far may a priest go in setting up qualifications for godparents and refusing to baptize unless these are complied with?

This question has just been answered by the Lambeth Conference, as follows:

"Seeing that the local congregation shares in the responsibility for bringing a new member, whether infant or adult, into the full fellowship of the Church, the Conference regards it as desirable:

- "(a) that no unbaptized person should act as godparent;
- "(b) that at least one godparent should be a practicing communicant of the Anglican Communion;
- "(c) that, seeing that parents or guardians are sometimes unable or unwilling to invite active Churchpeople to act as godparents, Churchpeople should be encouraged to offer themselves, whether as members of a Sponsors' Guild or in some other way, for definite service as godparents in suitable cases;
- "(d) that one or both of the parents of an infant should be permitted to act as godparents if otherwise eligible."

Working for the most part in parishes mainly consisting of converts I have found it necessary at times to accept non-Anglican sponsors. I have always insisted that they must have Christian Baptism and must give me a solemn promise, in addition to that in the service, that they will have the child brought up in the Church.

The Living Church

TWENTY-SECOND SUNDAY AFTER TRINITY

GENERAL

WOMAN'S AUXILIARY TO Nearly Million Dollars Over 1945 Figure

The national executive board of the Woman's Auxiliary at its meeting in Seabury House, Greenwich, Conn., October 8th to 11th, elected Mrs. Roger L. Kingsland of Fairmount, W. Va., and Mrs. Alfred M. Chapman of Washington Crossing, Pa., to be presiding officer and assistant presiding officer at the coming Triennial Meeting of the women of the Church, to be held in San Francisco next September. The elections, according to the by-laws of the board, are held well in advance so that the officers can share in preparation of the program.

Mrs. Kingsland served two terms, 1940-46, as a member of the board. Mrs. Chapman has been a member since 1943 and has been chairman for the past two years.

New board officers for the coming year are Mrs. William R. Taliaferro of Edgewood, Pa., chairman; Mrs. Rollin T. Chamberlin, Chicago, vice-chairman; Mrs. Francis O. Clarkson, Charlotte, N. C., secretary.

The amount now in hand for the United Thank Offering to be presented at the Triennial Meeting in September, 1949, is \$1,807,181.86. At the same point in the previous triennium the comparable amount was \$823,717.89.

EPISCOPATE

Fr. Sherman Elected Suffragan of the Diocese of Long Island

The Rev. Jonathan Goodhue Sherman, rector of St. Thomas' Church, Bellrose, L. I., N. Y., was elected Suffragan Bishop of the diocese of Long Island on October 12th at a reconvened session of the 81st convention of the diocese, meeting in the Cathedral of the Incarnation, Garden City, L. I., N. Y. Election was reached on the third ballot.

Fr. Sherman was born in St. Louis, Mo., June 13, 1907, the son of the Rev. Stephen Fish Sherman, Jr., and Marion Louise (Goodhue). He was educated at Kent School, Kent, Conn.; Yale University (B.A., 1929); and the General

BALLOTING FOR THE SUFFRAGAN BISHOP OF LONG ISLAND

	<i>First</i> <i>C.</i>	<i>L.</i>	<i>Second</i> <i>C.</i>	<i>L.</i>	<i>Third</i> <i>C.</i>	<i>L.</i>
Lauriston Castelman	5	4	2	2	1	0
Charles T. Knapp	13	8½	9	7½	6	4
Charles W. MacLean	30	16	32	15½	34	12½
Alexander R. McKechnie	0	2	0	1	0	1
Joseph E. Mills, Jr.	2	1	2	1	1	0
Harold S. Olafson	3	4½	1	2	0	2
George W. Parsons	5	3½	3	3½	1	1½
A. Edward Saunders	17	15½	14	11½	10	10½
Jonathan G. Sherman	48	44½	62	63	81	77
Ernest Sinfield	5	5	4	2	0	0
Lloyd M. Sommerville	0	1	1	0	0	0
Harry J. Stretch	24	13½	25	10½	20	12½
Edward R. Welles	5	3	1	2	0	0
Votes cast	157	122	156	121	154	120½
Necessary to elect	79	62	79	61	78	61

Theological Seminary (S.T.B., 1936). Bishop Acheson of Connecticut ordained him to the diaconate in 1933, and Bishop Budlong of Connecticut ordained him to the priesthood in 1934. He was a fellow and tutor at the General Theological Seminary from 1933 to 1935; priest in charge of St. Thomas' Church, Farmingdale, L. I., from 1935 to 1938, and has been rector of St. Thomas', Bellrose, since 1938.

Fr. Sherman was a deputy to the General Convention of 1943 and 1946; a member of the board of examining chaplains from 1939 to 1946; secretary of the standing committee, 1945-1946; the editor of *Tidings*, the journal of the diocese of Long Island, 1943-1945; and has been active in all the

affairs of the diocese. The Suffragan Bishop-elect has announced his acceptance of the election.

NATIONAL COUNCIL

New Curriculum for Christian Education

By ELIZABETH McCRAKEN

The National Council, meeting October 12th-14th at Seabury House, heard and discussed an important report on Christian education; elected a new treasurer to succeed Dr. Lewis B. Franklin, retiring after 29 years of continuous service; took action on routine reports; and listened with interest to speeches by three missionary bishops. There was only one long debate, that on the needs of the Department of Christian Education, in regard to personnel and funds. The assistant director of the American Church Institute for Negroes, M. M. Millikan, announced the resignation of the director, the Rev. Cyril E. Bentley, and made a routine report, which was discussed in executive session.

Bishop Dun of Washington, chairman of the Department of Christian Education, reported for the Adult Division, of which also he is chairman, and for the Children's Division, its executive secretary being absent. He then called upon the Rev. Canon G. Gardner Monks, a coopted member of the department, to speak on the "Specifications of the New Curriculum." The curriculum is in four parts: (1) Foreword; (2) Appraisal of the Present Situation, (a)

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United Nations Day, 1948

By the President of the United States of America
A Proclamation

WHEREAS the people of the United States are united in a firm resolve to coöperate effectively with other countries, through the medium of the United Nations, to the end that a future of peace, freedom, and justice may prevail upon the earth; and

WHEREAS it is fitting that the devotion of the American people to the ideals expressed in the Charter of the United Nations should be reaffirmed in our inmost hearts and expressed in public ceremonies; and

WHEREAS it is our desire that our support of the United Nations be given added strength and positive affirmation through the activities of an informed public; and

WHEREAS the General Assembly of the United Nations, on October 31, 1947, unanimously adopted a resolution declaring that October 24, the anniversary of the coming into force of the Charter of the United Nations, "shall henceforth be officially called 'United Nations Day' and shall be devoted to making known to the peoples of the world the aims and achievements of the United Nations and to gaining their support for the work of the United Nations"; and

WHEREAS the General Assembly, in the same resolution, invited the member governments to coöperate with the United Nations in securing observance of United Nations Day:

NOW, THEREFORE, I, HARRY S. TRUMAN, President of the United States of America, do hereby urge the people of the United States to observe October 24, 1948, as United Nations Day by exercises exemplifying our recognition of the achievements of the United Nations, our support of its aims, and our determination to strive for the realization of those aims.

And I call upon the officers of the Federal, State, and local governments, as well as upon civic, educational, and religious organizations and institutions, and also upon the agencies of the press, radio, and other media of information, to coöperate in programs designed to give public expression to our devotion to the United Nations and to make more effective our participation in the work of the United Nations; and I urge our citizens to participate actively in these programs.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

DONE at the City of Washington this ninth day of September in the year of our Lord nineteen hundred and forty-eight, and of the Independence of the United States of America the one hundred and seventy-third.

HARRY S. TRUMAN.

By the President:

G. C. MARSHALL,
Secretary of State.

In Its Wider Reaches, (b) Dilemma Involved in Curriculum Construction; (3) Basis for Curriculum Construction, (a) Agencies Available, (b) Three Cardinal Emphases, (c) Criteria of a Good Curriculum; (4) Conclusion.

Canon Monks said:

"This curriculum is not an inspirational document. It will not excite people nor get them stirred up to the value of Christian education. It is stiff reading. But it will be of limited value, that is to say, among those persons already awake to the problem and with some special knowledge and skill and training. If the Church expects to get a two by five curriculum, we are simply wasting our time. It can't be done. If it is expected that we can pro-

vide a curriculum for an inexperienced teacher to use in 20 minutes, once a week, that can't be done either. Then, there are the parents: we must make demands far above those of the present time—which are almost nil. The parents merely leave their children at the church door, expecting the Church school to do everything.

"The dilemma is between the greater demands that must be made, and the necessity of keeping in touch with what is. We must coöordinate the Church school and the parish church. The curriculum must be centered around three emphases: (1) factual knowledge, (2) Christian character, (3) Church fellowship. The criteria of a good curriculum are: (1) soundness, that is, accuracy and correctness; (2) it must be adequate and bal-

anced, (3) it must have relevant material which has use in promoting the three-fold aims. The material must be theological, psychological, pedagogical, historical, sociological, and realistic. That is the essence of this document."

The document, "Specifications of the New Curriculum," had been sent to all the members of the National Council, with the request that they study it before coming to the October meeting. A resolution approving it was unanimously passed without discussion. Debate came at a later session, aroused by the following resolution introduced by Bishop Dun:

"Resolved, that the National Council authorizes the Department of Christian Education to create an editorial board with separate budget, for the purpose of producing material for the new curriculum; and that this editorial board be directly responsive to the Department of Christian Education; and be it further resolved, that the National Council approve the appointment by the Presiding Bishop to this editorial board of the following members: Bishops Carpenter, Louttit, West, and Whittemore; Canon Monks; the Rev. Frs. Reuel L. Howe, Felix Kloman, Randolph C. Miller, William Thomas, Douglas Henderson, Bernard W. Hummel, Robert Brown, and Girault Jones; Drs. Clark G. Kuebler and Wilbur Katz; Mmes. Harold Kelleran, Vesper O. Ward, Alfred M. Chapman, and Rutherford Platt; and Miss Maude Cutler.

"Resolved, that the National Council approve the temporary appointment by the Presiding Bishop of Mrs. Dora Chaplin as an associate editor in the editorial board at a salary not to exceed \$4,800 per annum, this amount to be charged to the item in the budget of the Department of Christian Education designated as 'Curriculum Development.'"

These resolutions were referred to the Department of Finance, which brought in its report at the next session. Dr. Lewis B. Franklin, treasurer of the National Council, stated that the council is facing a deficit of \$300,000 in the budget of 1949. Adding items would automatically add to the deficit. A debate followed.

The Rev. Dr. John Heuss, Jr., director of the Department of Christian Education, the first speaker, said:

"It is simply not possible to hire people of talent to prepare the material we need for the salaries that we pay our people here. It is not only necessary to meet the present need of the Church, but to undergird the religious education of the future. We shall be delayed now for several months because we haven't the talent to do the work. We must hire editors and authors. We can't hire them for what we are now paying people here."

Bishop Dun took the floor to reinforce what Dr. Heuss had said, declaring with emphasis:

"We had better not make the assumption that material can be created for all use with temporary workers. I uphold what Dr. Heuss has said. We must have workers to prepare material, and then to see that it is rightly used."

"Bishop Whittemore suggested an independent board of religious education, a few years ago. I opposed it, and I still do. But it is a threat. We struggled to get Dr. Heuss to come to us. He struggled to get Canon Ward [the Rev. Canon Jasper O. Ward] to come as director of the editorial board. Here they both are, and we give them nothing and nobody to work with."

"Our missionary undertaking is in excess of the informed conviction of this church. The fundamental test of a system of Christian education is its undergirding of the work of the Church. We must have Christian education as a priority. Other matters must wait until we catch up with it. Waiting is serious in Christian education."

Bishop Whittemore of Western Michigan, the next speaker, said:

"In the process of growth, all our departments have priority, one after another. If we try to get all of them going on an equal rate, there is sure to be coat-tail pulling all around. Priority right now for the Department of Christian Education would advance all our work. If we are afraid of rocking the boat, we can't do anything. I proposed a separate, independent board of religious education because I feared that the National Council would be afraid of rocking the boat by giving priority. I hope that the council will go ahead with what Dr. Heuss needs. If we don't, we may get that separate board of religious education. That would upset all our present National Council plans. I want to see the present Department of Christian Education, with Dr. Heuss, succeed."

The Rev. Robert R. Brown of Texas made a brief speech, saying:

"We should recognize the need for priority. In the course of a year, we increased the budget for Christian education and got in some experts. Now, we are blocking the end of the funnel; the product can't get out for distribution."

Bishop Bentley, vice-president of the National Council, the next speaker, mentioned a difficulty, with reference to the appointment of Mrs. Chaplin, saying:

"The crux of the matter is that we are asking for the increase of one person in one department. That would mean possible requests for increased help all down the line. It cannot be settled in the short time we have here. We should study the matter and report at the December meeting."

C. McD. Davis of East Carolina made a pertinent suggestion, saying:

"The Finance Department, of which I



THE RT. REV. EDWARD HAMILTON WEST
Consecrated Bishop Coadjutor of Florida, October 4th.

am a member, recognizes the work of Dr. Heuss as the most forward-looking work we have had in that field. But, in employing outside, new talent, we should not overlook the talent we already have inside. I am in entire sympathy with Dr. Heuss, as we all are; but I wonder if we could not use some of the talent we already have here."

The Very Rev. J. W. F. Carman of Arizona made a practical suggestion, saying:

"The difficulty is that the whole Church does not know the problem. The clergy do; I am sure of that. But the man in the pew hasn't the slightest idea what the work of Dr. Heuss and his department means to him and to his children. If he did, he would support it. The Department of Promotion declares that they can present it and get the money needed."

The Rev. Dr. John S. Higgins of Rhode Island said:

"I have seen rabbits pulled out of hats

before. We can do it here and now. Let us stay here until we settle the question—not put it off until December. I am convinced that we can do it."

E. Townsend Look of New Jersey, the next speaker, returned to the statement made by Dr. Franklin at the outset, that adding to the budget of the Department of Christmas would add to the deficit. Mr. Look said:

"I thought the money needed for Dr. Heuss's work would come from outside the budget for all our work. If we are going to spend \$500,000 without outside funds, we can do it only by cutting the appropriations of other work. Why not try to get the money in one day, as we did the \$1,000,000 last February 29th? Along with the program of the Department of Christian Education, we should have a plan for raising the money. I feel sure that the laymen would respond."

Bishop McKinstry asked a question:

"Do we lose this proposed worker, Mrs. Dora Chaplin, unless we have the money for the salary suggested?"

Dr. Heuss replied with some warmth of feeling:

"We shall lose her unless we can make her an adequate offer. We have done the preliminary work. Now, we are ready to produce our curriculum material. We must have two persons, permanently associated with Canon Ward, the director of the editorial board. Here, in the garage, we have a good office, ready to receive him. We are ready to go; but we can't go until we get the money needed."

J. Foster Taylor of New York took the floor next and made a vigorous speech, saying:

"I'd like to put one or two thoughts before you. The Department of Finance devoted considerable time to discussion of this general question. This thought developed: the trouble with us is that we start out every triennium with our sights set high. Then we throw cold water because we haven't got the necessary money. The Finance Department suggested that we should give the department heads what they need to do good jobs—not what they can do with much less. Then, we should put it up to the General Convention.

"It will be grotesque if this program of the Department of Christian Education can't be put through. Asksings should be taken up at once, with the presentation of the program. Do that, and you will get what is needed. It may sound brash, but it is true."

The Rev. Dr. Robert A. McGill of Southwestern Virginia arose to speak, beginning:

"I am in one of the departments hanging on the coat-tails of the Department of Christian Education. We have the money—"

Dr. Franklin interrupted Dr. Magill, to say with decided emphasis:

"No, we haven't. We must take it out of some other appropriation, to do what is asked by the Department of Christian Education. They need it—I don't question that. But we haven't got it."

Apparently unmoved, Dr. Magill continued, saying:

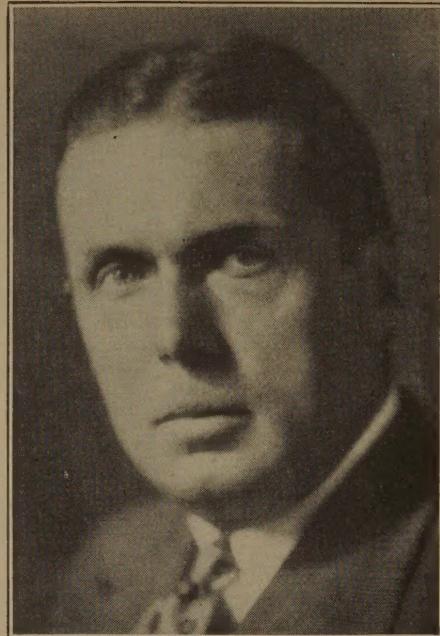
"We should give them the money. Among other things, it would show the General Convention that we must have money to pay for putting their mandates into effect."

Bishop McKinstry of Delaware, as undismayed as Dr. Magill, said:

"We shouldn't hold up Dr. Heuss. At least, we must employ this one person—Mrs. Chaplin."

Bishop Dun of Washington took the floor again, to clarify the issue, saying:

"The immediate issue is not the em-



RUSSELL E. DILL: *New Treasurer.*

ployment of Mrs. Chaplin. The whole program does not depend upon her, fine as she is. We must not be romantic. When I lose a missionary in my diocese, I have to get another. In these days, I must pay him more than the one who has gone. I do it, with fear and trembling—fear of reverberations. I get the reverberations. But I can't hold up necessary action to avoid reverberations. Moreover, my action about this one new man does not upset the whole salary of my diocese—at once."

The Presiding Bishop, who had been following the debate with alert interest, spoke for the first time, saying:

"Why not vote the appointment of Mrs. Chaplin for one year; and study other salary items during that period? Would that be satisfactory to Dr. Heuss?"

Dr. Heuss made a tentative reply, saying:

"If Mrs. Chaplin will accept a temporary position, it would. That would mean leaving her present position, or not accepting other better offers than ours."

Mrs. John E. Hill of Pennsylvania returned to the question of salary scales, saying:

"We can't increase the salaries of our women workers here at headquarters. New people coming in get more money for less important work. We of the Woman's Auxiliary cannot do anything about it, because it must be voted by the National Council. We can do nothing."

Bishop Dun added a foot-note to Mrs. Hill's speech—

"In spite of the fact that the Woman's Auxiliary raise a big share of our budgetary funds—over \$1,000,000 in the last triennium."

Miss Anne W. Patton of Los Angeles made the final speech of the debate, saying:

"It has been proposed that we have a survey made, with a view to getting all salaries raised. I hope that voting to appoint Mrs. Chaplin will not mean that we are not to have that survey and a report on it." [Cries from the floor of "No!" No!"]

The Council then voted to create the editorial board requested in the first resolution, no additions or amendments being suggested. It then voted the second resolution, appointing Mrs. Chaplin on a temporary basis, the exact time not being specified, with the salary per annum not to exceed \$4,800.

A remark was made about the amount of this salary, and Mr. Look answered it, informally, saying:

"Specialists employed for a few years usually get more salary than regular, permanent employees. You don't make a survey of the whole salary structure every time you employ a specialist. But I agree that we should make the proposed survey here."

Dr. Franklin Resigns;

Mr. Dill Elected

Dr. Lewis B. Franklin, treasurer of the National Council since 1919, resigned this office at the meeting of the National Council, to the great regret of everyone, though it was understood that Dr. Franklin's strong desire to be relieved of his responsibilities should be respected. A resolution, expressing appreciation of Dr. Franklin's great services to the Church and admiration of his high character as a man and a Churchman, was offered and passed with a rising vote and prolonged applause.

The Presiding Bishop, acting for the whole council, presented Dr. Franklin with a handsome crystal and silver ink stand, saying:

"There are great names in the Church, of bishops, other clergy, and laymen and women. I doubt if there is, among the laymen, one who has given as much to the Church as you have."

Dr. Franklin, evidently deeply moved replied, saying:

"I have difficulty in expressing appreciation for this gift, and more for the work done with you during these years. I am glad that I could spend most of my working life for the Church. I can wish nothing better for any layman. I hope that this one [of the ink bottles in the stand] will always remain full of black ink; and this one [another bottle, meant for red ink] always empty. [Laughter.] I came here in 1919, under Bishop Lloyd, just before he retired, to begin work with a new leader, in a new organization. I

me in faith, and I have stayed for 29 happy years."

The council then proceeded to elect Dr. Franklin's successor, Russell E. Dill of Bronxville, N. Y., in the diocese of New York. The Presiding Bishop presented Mr. Dill to the council and made a brief speech.

Mr. Dill was born in San Jose, Calif., in 1894. He was educated in local schools and did his college work in the University of California. Mr. Dill became a specialist in the reorganization of industrial organizations, including large department stores, a hosiery mill, motor manufacturing concern, and an aircraft factory. During World War II he was sent to England to confer with Army authorities on confidential matters regarding aerial warfare. He assisted in the preparation of the first rationing program under Leon Henderson. Mr. Dill is a member of Christ Church, Bronxville, and has served as a vestryman.

Great Scenes from Great Plays"

Reporting to the National Council on the results of the radio program, "Great Scenes from Great Plays," Robert D. Jordan, director of the Department of Promotion, said:

"As part of the Campaign of Evangelism, the success of the radio program will depend 20% on the program itself; 80% will depend on the co-operation of the parishes. It is too early to see results yet. Up to October 13th, more than 8,000 requests were received for the booklet, 'Finding Your Way.' These requests are being filled. The names of those asking for the booklet will be collated and sent to the bishops of the dioceses and missionary districts from which they come. We have a contract for 13 weeks of radio time. By the end of that time, it is estimated that 10,000,000 persons will have listened in. There were 2,500,000 listeners for the first program. The letters we have received show that the results will be splendid if the rectors do their part: (1) in preparing the people to listen in, and (2) by what they do when the people come to church as a result of the program."

Radio time must be secured for a period of 13 weeks, the required contractual unit. The council voted that a second period of 13 weeks should be secured, and authorized the Department of Promotion to sign a contract for it. This will carry the programs up until the last Friday in March. The network for "Great Scenes from Great Plays" is the largest radio hook-up in use. It reaches 90% of the radio audiences in the country.

Army and Navy Division

Bishop Hart of Pennsylvania, chairman of the Army and Navy Division,

gave an interesting report, touching on several matters of special concern at the present time. He said:

"Toward the end of World War II, what is called 'denominational registration' was permitted by the Army authorities. This has been rescinded, and now men must register under the three major divisions—Catholic, Protestant, Jew. I have been trying to persuade the authorities to permit enlisted men to register according to their actual religious affiliations. I have just received a letter, quoting the Army authorities as saying that they 'cannot ask men to state so intimately personal a matter.' But I shall see the Secretary of War, and explain that we can do a better job if we know. So far, I have not been able to get the Army to say that we might send out letters to chaplains, saying that draftees might register as Episcopalians."

At the request of the Presiding Bishop, Bishop Hart gave an account of his recent visit to Germany. He said:

"In a week's time, I tried to do a month's work. I visited all the chaplains, with a Methodist and a Lutheran minister. I had Confirmations and celebrated the Holy Communion. Men took long trips to receive the Holy Communion; some came all the way from Switzerland. Our chaplains are doing fine work, but they need to have us keep in close touch with them. I hope that National Council members and Churchpeople in general will think carefully about the matter of a bishop for the armed forces who would be a suffragan to the Presiding Bishop. This matter is to come before the next General Convention. Our chaplains need help, to keep their quality as chaplains. One told me that he was nothing but an assistant adjutant."

Bishop Hart mentioned that there are 57 Episcopal chaplains in the armed forces at the present time. The Army and Navy Budget for 1949 is \$72,350. While it is not likely that all this will be used, the Division should be prepared for any contingency, even war.

Church World Service

New connections with Church World Service were announced by the National Council. The Rev. Dr. Almon R. Pepper, director of the Department of Christian Relations, recently elected executive vice-president of Church World Service, was granted leave of absence without pay up until January 1st, 1949. The Rev. Arnold Purdie, Assistant Secretary of Dr. Pepper's Department, was appointed acting director for that period, with a bonus of \$500.

Robert D. Jordan, director of the Department of Promotion, has been called upon to launch and conduct a great united campaign for all the 23 Church groups forming Church World Service. Mr. Jordan began by saying

that he would not use the Episcopal Church staff for this campaign, nor remit any of his duties as head of his own department. He is already making plans for a United Appeal for World Relief, to be put into effect in March 1949. A full account of the plan will be given when important details, not yet certainities, have been incorporated into it. The Council passed a resolution, congratulating Mr. Jordan on having been chosen for this important task, and expressing confidence in his ability to carry it through.

Laymen's Work

W. Ted Gannaway, a new member of the National Council, elected by the Fourth Province at its recent synod, was asked by the executive director of the Presiding Bishop's Committee on Laymen's Work, to speak of the work in his territory, he being the official representative of the Committee in the Fourth Province. Mr. Gannaway said:

"We in the South are 'fixing' to get a little religion. In about 84% of the parishes of the Province the men are organized. There are key men in every diocese, with 30,000 men working on evangelistic enterprises. We have had conferences in the 15 dioceses. We expect to double our communicant strength in the next two years."

New Division of National Council

The National Council created a new division under the Home Department. This division, which will be known as the Town and Country Division, has grown out of the work in the rural field under the direction of the Rev. Clifford L. Samuelson. It was explained by the Rev. Dr. George A. Wieland that the work, as now organized, has its own secretary, staff, and budget. It already actually functions as an independent division. Creating it formally a division is really merely making official its present actual procedure. Fr. Samuelson will continue in charge, with Miss Elizabeth A. Rhea as assistant, as at present.

American Church Institute for Negroes

Reporting on the American Church Institute for Negroes, M. N. Millikan, assistant director, gave an encouraging account of repairs and new building at the schools of the Institute. At Voorhees School, Okolona College, and St. Paul's Polytechnic Institute, improvements and additions had been made, and more were planned. All the work has been accomplished with an actual cash disbursement of \$108,587.09, and by commitments of \$121,214.92 for the next few months.

This represents a total of \$229,701 out of approximately \$435,000 allocated by the National Council from the Reconstruction and Advance Fund, for new facilities for the schools of the Institutes.

Financial Matters

Since the April meeting of the Council, additional or final payments on legacies amounted to \$31,951.98, undesignated; \$59,736.34, designated; and \$10,404.49, designated "general." The sum of \$30,000 was appropriated to Bishop Gordon of Alaska, to rebuild St. Matthew's Church, Fairbanks, which was destroyed by fire in 1946. This appropriation is from the Reconstruction and Advance Fund, and supplements the money raised from insurance and by the people of St. Matthew's. The new church will cost \$44,000.

In regard to the budget, the following resolution was passed: "That final adjustment of the 1949 budget be deferred until the February meeting, and that the officers of the several Departments are hereby instructed to give further study to the present 'Askings,' with a view to advising the Council at the December 1948 meeting and the February 1949 meeting as to how the 'Askings' may best be reduced to come within the income expected for 1949, and further, that the heads of departments, missionary bishops, and other beneficiaries of budget appropriations be advised immediately that they should enter into no commitments for 1949 except as specifically authorized by the Council, in excess of appropriations contained in the 1948 budget."

Advance Program

The National Council considered the need for a program of advance, to carry out the Presiding Bishop's plans for continuous evangelistic work throughout the Church, with special reference to the millions of unchurched people in the land. The following resolution was passed:

"Be it resolved: That the National Council immediately undertake the preparation of an Advance Program, and to that end, the heads of the several departments and divisions, under the direction of the Presiding Bishop coöperate in the preparation of such programs for their respective departments and divisions, and the consolidation of all into a single integrated Advance Program of the work of the whole Church, covering the next triennium, for presentation to and consideration by the next General Convention, and be it further resolved that a preliminary outline of such Advance Program be prepared in sufficient time to permit its submission to the members of the Council for its consideration at the April meeting of the Council."

New Members

The Presiding Bishop introduced to the Council two new members. They were W. Ted Gannaway, member for the Fourth Province; and Mrs. David R. West of Minnesota, elected to fill the unexpired term of the late Dr. Adelaide T. Case.

Dr. Lewis B. Franklin was elected as an additional member of the Overseas Department, and also as a member of the Committee on Trust Funds. Announcement of these two elections was received with applause.

Foreign Missions Assembly

The Rev. A. Ronald Merrix, Field Officer in the Eighth Province, stirred the council with his enthusiastic account of the Foreign Missions Assembly at Columbus, Ohio, October 6th-8th. The assembly was in preparation for a series of regional meetings, to be held from October 19th-November 19th, in 36 cities in the United States and Canada. The Episcopal Church is taking part in the program, holding regional meetings of Episcopal Church people prior to the large interdenominational meetings to be arranged by the Foreign Missions Conference. These Anglican meetings are being arranged by the American Church in the United States; in Canada, they will be arranged by the Church of England in Canada.

Three Missionary Bishops Speak

Three missionary bishops addressed the National Council. Bishop Wilner, Suffragan of the Philippine Islands, the first, was greeted with affectionate warmth. He said:

"When the Presiding Bishop presented me to the King of England, His Majesty asked, 'How are things going in the Philippines?' They are going well, but slowly. We have 17 men in St. Andrew's Theological Seminary, and a great work is being done with them, led by the warden, the Rev. Wayland S. Mandell, under Bishop Binsted. Another important item is the relation between our Church and the Philippine Independent Church. Their hope is that they may become a sister Church, in the Anglican Communion, to our Church. I believe in the sincerity and devotion of the bishops. They feel great gratitude to the Episcopal Church for bringing them into the Apostolic Succession."

Bishop Harris of Liberia gave an interesting and encouraging account of the Church in Liberia. Natural resources, he said, are being rapidly developed in Africa; but it takes longer to develop men. The great need is for educational facilities, to train teachers and native clergy, as well as for the

education of the youth of the Republic.

Bishop Lewis of Nevada said that he had come to tell the Council what had been done and what should be done, in Nevada and the other mid-mountain states. He had not come to ask for anything special "at present." He felt that Nevada had had its share, just now. The opportunities were immense, Bishop Lewis declared, and constituted a challenge to the Church.

Commemorative Minutes

The Council adopted commemorative minutes on the service to the Church of Dr. Adelaide T. Case, who died on June 19th; and of Bishop Carson, late Bishop of Haiti and the Dominican Republic, who died on June 13th.

Dates of Forthcoming Council Meetings

The December 1948 National Council will be held at Seabury House, December, 7th-9th. The 1949 meetings will be held, February, 8th-10th; April, 26th-28th, both at Seabury House; September, 23d-24th, at San Francisco; December, 6th-8th, at Seabury House. The September meeting will come on the Friday and Saturday before the General Convention, the opening date of which is Monday, September 26th.

PUBLIC AFFAIRS

United Nations Day Message Issued by Archbishops

The Archbishop of Canterbury (Dr. Fisher) and the Archbishop of York (Dr. Garbett) have issued the following message in connection with the observance of United Nations Day, October 24th:

"United Nations Day which, by resolution of the Second Assembly of the United Nations, is to be observed by the peoples of member nations annually on October 24th, falls this year on a Sunday.

"The indispensable place of United Nations and the great responsibility that rests upon it become daily more evident. It can only grow to full stature as an instrument of world coöperation and good government if it has behind it the intelligent support of the peoples which it represents, and, as the Lambeth Conference recently said, it will fail unless it is upheld by the conviction that nations as well as individuals are all members of the one family under the One God and Father of all. We trust that our own Church, along with others, will strongly support United Nations that it may be rightly directed in its work and growth, and we ask that in all our churches special prayer may be offered for it on October 24th."

The Psalms as Prayers - I

By Merle G. Walker

THE really important thing about the psalms is that they are prayers. Although they are great poetry, and although there is great theology implied in them, they are above everything else the upward thrust of a devoted heart toward its God, in all the various moods and kinds of prayer—in praise, in petition, thanksgiving, in adoration, and in penitence. Occasionally we find a psalm that is throughout a simple statement—like the first psalm which defines the blessed man as one that “hath not walked in the counsel of the ungodly nor stood in the way of sinners,” or the 127th which explains, “Except the Lord build the house, their labor is but lost that build it.”

But although there is much truth in the psalms, the psalmist is not primarily interested in the truth about God, but in contact with Him. The majority of the psalms are the direct speech of a soul to its Creator. Even when they begin as simple statements or explanations, they pull quickly away upward from facts and truths to the source of all facts and truth, and become addressed to God Himself. What begins, “I cried unto the Lord with my voice,” turns to urgent personal gratitude: “I cried unto Thee, O Lord, and said, Thou art my hope and my portion.” Because they are real devotions, the psalms will not stay in the impersonal third person to say “The Lord did thus and so,” but turn and return upon the intimate form of conversation: “Unto Thee, O Lord . . .”; “From Thee, O Lord . . .”; “It is Thou, Lord . . .”

It is because they are above all prayers that for us of the Anglican Communion they are not only beautiful, moving, and inspiring; they are useful, and we are meant to use them. The Book of Common Prayer shows that their value for us lies in their being used, even as they were written, as definite acts of prayer. If we glance through our Prayer Books we will find that most of the services of the Church rely heavily on the psalms for the people's corporate expression. Morning Prayer begins with an expression of corporate thanksgiving in the 95th Psalm: “O come, let us sing unto the Lord . . . let us come before His presence with thanksgiving.” The day ends with a reading of

the psalms at Vespers: “It is a good thing to give thanks unto the Lord . . . to tell of Thy loving kindness early in the morning and of Thy truth in the night season.” To the psalms, too, the Church looks for a corporate expression of penitence in the Office for Ash Wednesday; “Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies, do away mine offences.” In the Office of Confirmation, when the person to be confirmed has made his vows, he and the bishop alike turn to the words of the Psalmist to express their shared confidence in that help without which the vows cannot be kept:

“Our help is in the name of the Lord Who hath made heaven and earth.”

If a woman come to make thanksgiving after childbirth, it is in the words of the Psalmist:

“My delight is in the Lord: because He hath heard the voice of my prayer; because He hath inclined His ear unto me.”

When the priest visits the sick, he may choose in the order for the Visitation of the Sick from several of the psalms in which the Psalmist, heavy in body and spirit, looks past his own infirmities to lay hold on the strength of God:

“Hath God forgotten to be gracious? . . . And I said, It is mine own infirmity; but I will remember the years of the right hand of the Most Highest.”

With psalms, too, our dead are buried. To the certainty of the resurrection as set forth in gospel and epistle, the psalms add the people's own response of trust and hope:

“Lord, Thou hast been our refuge from one generation to another.”

“The Lord is my light and my salvation.”

“I will lift up mine eyes unto the hills . . . my help cometh from the Lord.”

It is the Psalmist, too, who adds, in this great service for the dead, the minor reality of human grief that is swallowed up in the major reality of victory. It is “out of the depths” that the act of faith and confidence must come; it is against the paler truth of the shortness and vanity of man's life — “like the grass that in

the morning is green and in the evening is cut down”— that the unfading truth of eternal life is set forth. All this is properly a minor note—the sharp sense of loss, the transitoriness of human life—but it is in the human heart, and out of it the act of belief must come. For the Psalmist knows whence prayer comes as well as whither it goes.

Finally, our churches and chapels are consecrated with psalmody:

“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.”

So long as we have the Book of Common Prayer we can hardly escape the psalms as corporate prayers. But the Prayer Book did not intend for our use of them to stop there. There is another page in the Prayer Book, which shows that those who made it supposed that the psalms would also be used as private prayers, to shape the moods and needs of the individual soul in its approach to God. If we use page ix in the Prayer Book, we shall find the psalms classified under topics: the first nine topics gathering together psalms which are proper for adoration and praise of God as Creator, as Redeemer, as Judge; for His glory, for His sovereignty, for His wisdom, for His law, for His providence. Group XXIV are morning prayers; Group XXV, evening prayers; Group XIV, prayers of thanksgiving.

The use of these psalms is not meant, of course, to be a substitute for the offering of our personal prayers, or to release us from the effort and energy of praising and worshipping God with such words and needs and love as is peculiarly our own. But we have to learn prayer, and we learn it as we learn everything else, neither in a vacuum nor shut up in our own limited, groping individual experience within it. If we will use these Psalms, at first awkwardly and self-consciously perhaps, we shall soon follow the Psalmist through every mood of the heart in its relation to God [through every kind of prayer]. Moreover, because real devotion, real contrition, real love, and real thanksgiving are contagious, we shall learn better how to form and fashion our own private prayers.

Education and the Spirit

FOR THE 20,000 who had the privilege of attending it, the installation of Dwight D. Eisenhower as president of Columbia University was a rare and thrilling experience. The weather, which had been threatening, cleared rapidly; and at the very moment when the chairman of the trustees, Dr. Frederick Coykendall, presented the new president with the charter and keys symbolic of the office of president, the sun broke through the clouds and seemed to join in the enthusiastic acclamation of the faculty, students, and guests.

But it was Dr. Eisenhower's inaugural address that was the high point of the occasion. It was, we believe, one of the most masterful statements of the essentials of good citizenship and of the role of education in preparing for it, that has been made in many a month. Coming as it did in the midst of the reports of bitterness and vituperation in the debates before the United Nations in Paris, it was as a breath of clean and fresh air.

"To blend, without coercion, the individual good and the common good is the essence of citizenship in a free country," said President Eisenhower. To accomplish this aim, the academic range of the educational system "must involve the entire material, intellectual, and spiritual aspects of life." This, he implied, would be his aim at Columbia, and it augurs well for the future of that great university and of American education generally.

Another institution of higher education that is of particular importance to our own Church is also inaugurating a new president. On the day preceding the date of this issue, Dr. Alan Willard Brown will have been installed as president of Hobart and William Smith Colleges. We wish him God-speed as he enters upon his new duties, and we hope his administration will prove to be a fruitful one in the life of the Colleges of the Seneca.

Whether in the great university or in the relatively small college, the three aspects of life to which President Eisenhower called attention are of the utmost importance. The idea of the past century that education in itself would advance the welfare of the world is an exploded theory—a theory that was literally blown to pieces when the first atom bomb was detonated. For education, conceived of in purely intellectual or scientific terms, can lead to a fiendish refinement of cruelty and inhumanity as readily as to the enlightenment of humane civilization. Material prosperity and intellectual superiority must be united to spiritual integrity, or they tend to become dangerous instruments of moral deterioration.

The Church is the mother of education in this country. Both Columbia and Hobart, together with

many other colleges and universities great and small, were founded under Church auspices. Some of them like Columbia, have severed their formal ties with the Church; others, like Hobart, have retained those ties. Both the Church-related colleges and those not so related have an important part to play in the educational picture. But no educational institution can afford to neglect or ignore the spiritual aspect of life, which is quite as important as its intellectual and material aspects.

The Church, too, has a responsibility toward institutions of higher education—a responsibility that it has not always been faithful in executing. Perhaps our own Episcopal Church has been particularly culpable in this respect in past years. For the Church has shamefully neglected her own colleges. Some—like Racine College in Wisconsin—have disappeared because of this neglect; others—like Bard (formerly St. Stephen's)—have been lost to the Church. Today the colleges that bear any close relation to the Episcopal Church can be counted on the fingers of one hand; and not more than one of them could survive if it were entirely dependent upon the support of the Church.

IN recent years there has been some measure of awakening to the situation on the part of the Church, but it is still not nearly enough. The National Council, through its Division of College Work, and the Church Society for College Work have done much to arouse the Church to the need for religious ministration to college students, and to supply Church chaplains for college campuses. Some dioceses have set a high standard of leadership in this respect. But there is still much to be done, both in strengthening the Church-related colleges and in providing the Church's spiritual leadership to students of other colleges and universities.

One field that could, it seems to us, bear additional attention is that of the faculties. A faculty member whose life is governed by Christian principles can often have an influence upon students greater than that of the chaplain. We have known some splendid examples of this type of Christian witness; but they are unfortunately the exception rather than the rule.

Another field is the alumni, whose interest might well be enlisted in support of the Church's work on the campus. We have never heard of a graduates' Canterbury Club, but we should think that such an organization might be of very great value.

Our editorial has gone somewhat far afield; but it has followed a line of thought that was suggested to us as we watched the magnificent spectacle of President Eisenhower's inauguration. Perhaps it will

suggest a similar line of thought to our readers. For despite much splendid work that has been done in recent years in the field of college work, there is still need for much thought, prayer, and action if the Church is really to exercise an effective ministry on the hundreds of college campuses in this country, and thus help the schools themselves to develop what Columbia's distinguished president has referred to as one of the three vital aspects of education — the spiritual life.

Wooing Franco

THE past few weeks have brought increasingly frequent statements from prominent Americans in favor of a resumption of diplomatic relations with Spain, still under the Fascist dictatorship of General Franco. These began with an interview with former Postmaster General Farley, following a visit to Franco, and culminated in a guarded statement by Secretary Marshall indicating that perhaps the time had come to reexplore this subject.

At the same time, the British Foreign Office has announced the formation of a Spanish government in exile, with the implication that such a government might have British support. Certainly it would be more palatable to the Labor government than the regime of Franco, who has successfully outlived the German and Italian dictators whose support put him into power.

What is the significance of these two contrary moves? Does it portend an Anglo-American split over Spain like that over Palestine, which was a factor in precipitating the communal strife in the Holy Land? Is it an American move to line up allies, however personally malodorous, in preparation for anticipated war with Russia? Or is the fine Italian hand of the Papacy to be discerned in this attempted reversal of American and United Nations policy toward Spain?

War, and the threat of war, make even stranger bedfellows than politics. But we hope our State Department is not going to ask the American public to hail Franco as a supporter of democracy against the menace of Soviet Communism. Our memories are short, but it is still a little difficult to visualize the erstwhile pupil of Hitler and Mussolini as the friend and defender of the democratic way of life.

An Orthodox Bishop-Hero

WE HAVE recently received from Bishop Nicholai, of the Serbian Orthodox Church in this country, an interesting brochure entitled *A Spiritual Hero of Our Time*.* The hero is Bishop Varnava of Dabro-Bosnia, an American-born clergyman who, less than a year after his consecration to the episcopate,

was tried and convicted by a Communist court in Yugoslavia on a treason charge. He was condemned to eleven years at hard labor and taken away to Zenica, described as "the most horrible and feared prison in the Balkans." And despite Marshall Tito's falling-out with his former masters in the Kremlin, Bishop Varnava is apparently still serving out that sentence.

The general pattern of Bishop Varnava's trial followed that of the Roman Catholic Archbishop Stepinac. But in Varnava's case there could be no question of his acting on behalf of a foreign ecclesiastical power, for he was a son of the Yugoslav Orthodox Church. Nevertheless, even in the courtroom, he had the courage to say: "I believe with people here and everywhere that war between America and the Soviets is inevitable. But rest assured the Soviets will lose that war. I know that our people will meet the American army with cheers."

Bishop Varnava acknowledged that he had preached against Communist tyranny, that he had denounced the Communists for having kept UNRRA supplies for themselves, and that he had expressed the hope that an American army would come to liberate Yugoslavia. Clearly he was guilty of treason against the Tito regime; but when he referred to the remnant of the Chetnik army, still holding out in the mountains, as "brave men ready to lay down their lives for their people," there was such a demonstration in his favor that the judge had to clear the courtroom. One is reminded of the statement of Patrick Henry: "If this be treason, make the most of it."

In all the tangled strands in the pattern of the East-West "cold war," there is none quite so confusing as the status of Marshall Tito's anti-Russian Communist regime. Some well-intentioned Americans try to make out a case for Tito by citing his break with the Kremlin as an evidence that his heart is really in the right place. But if it is, why doesn't Tito release such political prisoners as Varnava and unite his country on a democratic basis? We suspect it is because the "democracy" of Tito is no more genuine than that of Stalin.

United Nations Day

THIS Sunday, October 24th, is to be observed throughout the world as United Nations Day. We hope that many of our own churches will give some measure of recognition to the United Nations on this occasion.

While the representatives of the United Nations are struggling at Paris with the vital problems of Berlin and Palestine, with the peace of the world hanging in the balance, it is fitting that people of good will in every land should pledge anew their support of the ideals and principles for which the United Nations stands. Secretary Marshall has

*Published by the Serbian Eastern Orthodox Diocese for the United States of America and Canada, St. Sava Monastery, Libertyville, Ill. Price 25 cents.

described this day as one on which "to re-read the Charter, refresh our memories as to its terms, and renew our determination to prevent the recurrence of the tragedy of war by adherence to its principles."

The slogan for the observance is, "Peace takes practice." The organization of the United Nations was not intended to bear, in its early years, the strain of such a dispute as has been referred to it in the split between the great powers of the East and West. It was assumed that the peace settlement with Germany and Japan, and the immediate issues growing out of the war, would be settled by treaties agreed upon amicably by the victor nations; and that the United Nations could take up its work from that point. Instead, there has been thrust upon it in its infancy problems of the greatest weight that the nations have been unable to solve through other channels, and with which the U. N. is hardly prepared to cope. It is a tribute to the strength of the U. N. that these problems have not disrupted either the Security Council or the General Assembly, which are striving valiantly to deal with them.

Meanwhile it is easy to overlook the genuine progress being made by the United Nations in other fields, and through its other agencies. The World Order Day message set forth by the Federal Council of Churches summarizes some of the ways in which the U. N. is trying with growing success to bring a measure of order to a chaotic world:

"The Economic and Social Council has launched a far-reaching program to alleviate economic ills. The coöperation of governments and private agencies is being sought to raise the standard of living and to promote the health, welfare, and security of the peoples of the world. The Trusteeship Council, relying solely on the appeal of justice and the power of public opinion, is winning unprecedented response from member states in its efforts to improve the conditions of non-self-governing peoples. An international Declaration on Human Rights has been drafted which seeks to define man's rights and

freedoms, including religious liberty. There is being negotiated a convention against genocide, or the deliberate and systematic destruction of racial, religious, and national minorities. Never before in history have such far-reaching international efforts been projected to advance and safeguard the well-being of humans. Specialized agencies such as the United Nations Educational, Scientific, and Cultural Organization, the International Refugee Organization, the World Bank, and the World Health Organization are undertaking beneficial tasks in the performance of which the nations are learning to know each other and to work together."

It is appropriate that at any service of the Church the prayer "For the Family of Nations," on page 44 of the Prayer Book, be used; but it is especially appropriate that it be said this Sunday, with special intention for the continued growth and development of the United Nations as the instrument through which Almighty God may "guide . . . the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ."

The Little Church Around the Corner

ON SUNDAY, October 10th, the Church of the Transfiguration in New York celebrated its centennial. A festival Eucharist in the morning and choral Vespers in the afternoon were attended by as many parishioners and friends as could crowd into the famous and beloved church on East 29th Street.

The story of the Little Church Around the Corner is well known, and was retold in all the metropolitan papers on this happy occasion. Since the incident that gave the church its nickname, some 75,000 couples have been married here, and this has become the most famous church for marriages in the United States, if not the whole world. Less well known, but equally important, is the fact that the Church of the Transfiguration has consistently stood for the full Catholic faith and discipline of the Church. Never have the clergy of the Little Church knowingly married any couple whose marriage did not conform to the Church's laws. Despite the large number of weddings, it has never been a place in which marriage is regarded lightly, or to which divorced persons whose proposed marriages are not in accord with the canons can turn. The sacramental nature of Holy Matrimony is constantly stressed at the Transfiguration; and marriages performed there consequently have a high record for remaining life-long unions.

We join in the hundreds of congratulations to Dr. J. Randolph Ray, who recently celebrated his twenty-fifth anniversary as rector of this church, and to the other clergy, vestry, and parishioners of the Transfiguration on this happy occasion. May the Little Church Around the Corner continue for many more centuries to stand as a rock for the Catholic Faith and the sanctity of Christian marriage in the heart of America's greatest metropolis.

ALTAR GUILD

HERE in this labor, menial in its form
Though not its spirit . . . we as Martha sent
To set His table, find the candles warm
As colored ivory and the flowers bent
Like willow boughs above the polished wood
Somehow our own, in that strange sense that is
Shared ownership — made intimate and good
By our small service in this house of His.

ROSAMOND BARTON TARPLEY.

Can Modern War Be Just?

By the Very Rev. Lawrence Rose, S.T.D.

Dean, the General Theological Seminary, New York, N. Y.

WHAT difference does the possible use of atomic weapons make in the traditional doctrine of the "just war"? Was the use of the atomic bombs on Hiroshima on August 6, 1945, and on Nagasaki on August 9th justifiable? Can circumstances be imagined in which a nation might be justified in using such weapons in the future? What difference does their possible use make in the traditional doctrine of the "just war"? What is the Christian's responsibility, and the Church's, in respect to peace and war in the light of the changed character of warfare in our time?

These are some of the questions faced by *The Church and the Atom*, the report of a commission appointed by the Archbishops of Canterbury and York in 1946. Beginning its work shortly after the publication of *Atomic Warfare and the Christian Faith* by the Federal Council of Churches, and *The Era of Atomic Power* by the British Council of Churches, the Archbishops' commission has produced the most careful and extensive official document exploring the moral implications of atomic warfare. Its conclusions are set in a wide historical and theological perspective; scholarly and workmanlike attention has been given to the scientific, military, and political problems as well as to the moral; and the very lapse of time has tended to eliminate any suggestion of hysteria and merely emotional revulsion.

It is not so clear, perhaps, that the opposite danger—that of sophistication in moral debate—has been altogether avoided, but that is not to say that there is any note of complacency. Moral theology comes alive in the pages of this booklet; the issues facing the Christian conscience are squarely and honestly faced; and in certain areas principles are stated clearly and moral guidance given forthrightly.

The Church and the Atom adds to the impressive Christian and theological consensus that the initial use of atomic bombs against Japanese cities was irresponsible, unjustifiable, and wrong. The commission gave respectful attention and careful study both to Mr. Henry Stimson's published brief in defense of the decision to use the new weapon on Hiroshima and Nagasaki in the manner adopted, and to the U. S. Strategic Bombing Survey. But more significant even than the condemnation of the decision is the preliminary discussion of the morality of "obliteration," "saturation," and "area" bombing in general, and the insistence upon the necessity of just aims as well as a just

cause to establish the justice of warfare.

The first problem leads to an uncompromising rejection of the doctrine that modern warfare leaves no room for the traditional discrimination between combatant and non-combatant elements in the population, or between military targets which may and must be directly attacked and civilian centers which must not be intentionally and unnecessarily molested. Indiscriminate attack on an enemy population, and therefore the employment of weapons and methods that are *per se* indiscriminate, are indefensible on Christian principles.

The discussion of the justice of war aims leads to equally categorical statement of the restraint that must be exercised in the prosecution of war. "Unconditional surrender," the refusal to define aims and offer terms, eliminates the possibility that a war may be waged with justice. Prolongation of hostilities and destruction beyond the point necessary for redressing of the wrong which occasions the war is not permissible and constitutes a presumption on the part of the victor that he has an absolute right to rule. It is only in the light of this principle of the limitation of ends that any moral rules at all can successfully be applied to the conduct of war. It was the violation of this principle in the war against Japan, and the use of the atomic bombs professedly to force unconditional surrender that brought the Commission's unanimous condemnation of the act.

"Total warfare," therefore, is a concept to which the Christian may not give his assent—whether total in the sense of refusing to discriminate in destruction of life, property, and means of livelihood of a people, or in the sense of seeking the entire subjugation of the enemy and absolute control over his destiny. Total warfare in a hideous final sense—the complete destruction of life and its very possibility over considerable areas by means of atomic weapons, radio-active gases, or bacteriological instrumentalities—can hardly be discussed from a Christian or moral point of view at all.

The report is weakest in dealing with the question whether under any conceivable circumstances the use of atomic weapons could be reconciled with the informed Christian conscience. Very little space is devoted to this problem, and the specific conclusion that under certain circumstances the use of such weapons might be "genuinely necessary" (p. 52) seems to contradict the earlier condemnation of obliteration bombing (p. 43). Here, over-subtlety of argu-

ment is a great danger, and some may be inclined to suspect that reasons of state and the thought of international consequences of the Commission's work may have modified the statement of conclusions and the course of argument.

While note is made of the moral descent to Avernus that takes place in wartime, the psychological conditions that result are not seriously enough reckoned with as among the attendant circumstances that must be taken into account. The use of atomic weapons exclusively against "military targets" throughout the course of another World War is against all psychological probability, and the invoking of the principle of double-effect, one intended, the other incidental, smacks therefore of purely academic and formal ethical discussion. So too does the implicit assumption of the capacity to weigh and measure imagined good in relation to predictable evil effects. In some ways the simplicity and directness of the Federal Council's report or of *Peace in the Atomic Age*, published by the Ethics Committee of the Catholic Association for International Peace, ring more truly, though neither of these takes the uncompromising position that the possible use of atomic weapons invalidates entirely the concept of the "just war." For moral theology to conclude that there can be no evil greater than war or equal to it, is still apparently impossible.

The widespread assumption that if there be another conflict it will be waged with atomic bombs or worse, is a confession of moral and spiritual bankruptcy which may indeed nullify conditions of justice in warfare and put a burden upon the Christian's conscience which it has never known hitherto.

If the commission's discussion of the burden upon the Churches in face of the newly-focused cultural, educational, and political problems of mankind seems weak, it will be agreed that it is at least realistic. Rejection of final reliance upon political panaceas while insisting upon the necessity of political controls, and working for a reaffirmation of the "common law of man," will seem as feeble as Fr. Ronald Knox's call for saints in *God and the Atom*, in comparison with the tangible, concentrated power available for evil. But God's strength is revealed in our weakness, and He declares His own almighty power chiefly in showing mercy and pity. The only power we have ultimately to counter the evil use of power is the Gospel of God and His law for man.

Church Construction in a Post-War World

By Raymond H. Julian, A.I.A.

Architect for the diocese of Long Island

THE Episcopal Church in America stands today on the threshold of an era of Church building which will exceed in volume any other period of Church construction activity in her long history. There are instances, during the Church's growth in this country, of building periods of considerable proportions, but these are small when compared with the program which lies ahead.

If Churchmen will examine the statistics of our Church's growth over the years, they will find a steady, even increase in number of communicants, clergy, and churches. Our growth has never been spectacular, always well retained; and construction of Church buildings has generally followed this trend. But now our Church building must be greatly accelerated, to make up for the lag which occurred during the economic depression of the 1930's and from the recent war inactivity.

ROMAN CHURCH

In order to see what we wish to avoid, let us look at one era of church construction of the Roman Catholic Church in America, from about 1875 to 1905 when the great tide of European immigration was at its height. Many Roman parishes all over the country were, by necessity, created almost overnight. Churches for their adults' worship and schools for their children's education were built at a frenzied pace. Of course, many badly designed, unsuitable, and inadequate buildings, costing much money, resulted from this period of feverish necessity. It is a definite credit that they accomplished many things as well as they did, considering their difficulties and limitations.

In the Episcopal Church, naturally we do not anticipate any building on such a large scale, and certainly not at such a pace. But the concern of many of our clergy and laymen today, is how, in the face of prevalent handicaps, we can solve the building problems that face the Church in the immediate years and still maintain and satisfy the austere canons of ecclesiastical and architectural art.

When the American nation began its national defense program early in 1940, the building construction industry had only partially recovered from the complete paralysis which gripped it during the depression years. Many classifications of buildings were lagging far behind their normal construction, both for new uses and for replacement of worn-out structures. Industrial construction

was fast overcoming the depression caution into which it had hibernated, mostly because of the lure of attractive defense contracts. Public works, post offices, governmental and municipal buildings, hospitals, and so on, were the most advanced of all classes in their normal construction, because of the generosity of the PWA and other governmental financial incentives. This brings us to the status of Church construction, from the lush extravagance of the 1929 boom days up to the governmental restrictions of strategic materials which began to close down construction early in 1940.

In short, during three eras of our national life—the boom days of the 1920's, the depression years, and the years of the second world war—we find only one brief period of Church construction to offset the steady yearly growth and increase of our communicants and the more rapid deterioration and replacement necessity of our Church buildings. And this is precisely where we stand today.

WHAT OF THE FUTURE?

In the foregoing an attempt has been made to review the extent of Church construction in the American Episcopal Church for the past twenty-five years.

In the design of this building for St. Dunstan's Church, Lake Success, L. I., N. Y., the Norman influence is apparent in the long, cloister-like passage and the oak half-timbering in the gables. Economical materials have been employed, but nothing cheap which would require constant upkeep over a period of years. The buff-colored stucco is accented by the use of rubble stone in natural color, complementing the dark slate roof. Stained glass roundel inserts in the windows will express teaching of the Church in symbols, and the lead-covered fleche on the roof will contain a bell.



Now let us turn and face the other way and see what confronts the Church in the matter of new construction in the future.

First of all, the truth that the Church is in need of construction is an established fact; and upon this point there is a genuine unity of opinion from all sides. Because of the necessary deferment of such work until after the war, nearly all our existing churches today are in need of some kind of repair, extension, alteration, or replacement in some form or other. And small wonder too, after the long dearth of construction through the depression and war years!

Then of course there is to be considered the new construction needed by the Church. In many instances parishes have outgrown their buildings, especially in many parts of the country which have undergone in wartime a rapid growth of population which will endure in peacetime. Unquestionably a great many of these parishes will attempt to defer the building of their churches until the national economy has crystallized and until building prices settle down.

It is the common opinion of many architects of the author's acquaintance and also of numerous building contractors that present day construction prices

e never coming down. Building-material men and manufacturers' representatives agree with this, and feel sure that slight reduction of prices of materials will be effected when there is a more plentiful material and labor market. Whatever reduction there may be is most certain to be small, perhaps 5% to 10% under the 1948 average, which was generally about 125% above the 1939 levels for all types of construction.

COST OF MATERIALS

There is another common error in relation to building prices. Most people who are not familiar with the construc-

of the economic difficulties of postwar Church construction, they seldom consider the greater problem of maintaining a high standard of architectural and ecclesiastical design in the face of the excessive construction and labor costs. In the case of many types of commercial, institutional, and business buildings, intelligent architects have reduced the employment of materials and techniques requiring hand labor to an absolute minimum. Great care is exercised by the designers of these buildings in the selection of factory-made and factory-fabricated materials, thus reducing the labor on the site to an operation of assembly as nearly



The above sketch shows the proposed building for St. David's Church, Cambria Heights, L.I., N.Y., in the English Gothic style. The nave contains 150 pews, with exposed trusses overhead, and a rector's study and parish hall are included in the rear. The exterior walls will be built of economical cinder blocks, finished with a warm, buff-colored stucco. The buttresses and corner quoins will be reddish brick, which will harmonize with the red tiles of the roof.

on industry are under the impression that costs of materials are the main factors in building prices. This is definitely not the case. Many years ago, before the labor unions were less powerful, material costs in a building exceeded the labor cost. But today, generally, the reverse is true.

In the specific case of a fair-sized Gothic-style parish church, with cut stone trim, trussed roof, and an average richness of treatment of the interior, the labor cost today will exceed the cost of materials easily by 35%. In January of this year, in the New York metropolitan area, the building trade unions signed a wage agreement which is to last for thirty months, or to the middle of 1950. This agreement calls for an increase of 10% in wages for all trades over the 1947 levels. So, until mid-1950 there will be no appreciable increase or decrease of labor costs. What a pity to think that the greatest Episcopal cathedral in America, partially finished, faces this situation! This is easy to understand because it is so similar to the general economic situation which affects most of the nation.

While many Churchmen are aware

as possible. This technique, known as "modern" or "functional" architecture, properly should not be termed an architectural style, but is in reality an economic necessity for the erection of these buildings. But this so-called "modern" style is simply not suitable and not adaptable for Church buildings. Experiments have been made, and churches designed and constructed in the "modern" style; but, though structurally possible, these buildings do not meet the esthetic requirements of a church.

SUITABLE GOTHIC

Assuming the suitability and desirability of the various Gothic styles as established criteria, then how can we execute these difficult styles in this post-war world, where hand labor, so essential in the execution of the Gothic style, is almost prohibitive in cost? Almost every Churchman knows that the stone tracery of a Gothic rose window cannot be made by machine, nor can carved oak woodwork be turned out by some mechanical jig.

What is the solution, then, to the problem of obtaining our beautiful handmade churches when we do not have the

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by Maria Williams Sheerin

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money to spend for that kind of work? In short, there is no direct overall answer to the problem. There are numerous small answers, which, when put together, it is believed, will form the best solution.

We are all in agreement that we cannot use inferior materials or second-class workmanship to reduce the costs of our churches. The superstructure of the average-sized parish church built today of good materials and standards of workmanship should endure for one hundred years. What economy, then, would we effect by substitution of inferior materials or shoddy workmanship and methods of construction? The manufacturers of the many present-day synthetic and cheap building-material substitutes are, by clever, exaggerated, and often misleading advertising, gradually obtaining acceptance of their inferiority by the partially-informed public. We must never, in mistaken economy, employ cheap, tawdry, or perishable substitutes in our Church structures. This is not only good taste and good sense, but a rubrical requirement. And rubrical requirements should be followed to the letter in the construction of new churches. When followed exactly, the rubrics permit and encourage everything in the building and disposition of the church that make it a proper setting for the Mass. All other considerations are subordinated, as they should be. The liturgical revival is responsible for the interest among informed Churchmen in having rubrically correct altars and sanctuaries. The popularity of the "Colonial" or "George Washington" type of church is decidedly on the wane. These churches, built during the period when the Anglican Communion had reached its lowest ebb, particularly in America, so flagrantly violate the rubrical requirements that they are the least fitting background for the celebration of the Holy Sacrifice. Their cold, Puritanical austerity has no place in the Episcopal Church, which since ancient times has been committed to fineness in architecture, music, vestments, lights, flowers, and incense as the richest possible setting for the Holy Sacrifice of the Mass.

In attempting to keep down the costs, a parish may partially solve the problem by erecting the component parts of the building by progressive stages—beginning with nave and sanctuary, building the chapel and tower later, and the permanent altar and interior embellishments still later. Many parishes have employed this method, as indeed have nearly all our cathedrals, ancient and modern.

PLANS AND SPECIFICATIONS

Another way to keep down costs is to have expertly-made plans and specifications from which to build the church. Many people are unaware of the fact that building from poorly-designed and

ill-conceived plans costs as much as and sometimes more than having the whole program well studied and well designed down to the smallest detail.

Even though a parish plans to build five years hence, it is not too soon, if property is acquired, to begin sketches and studies of the problems involved. The evolution of a set of plans for a church is a long process, requiring many conferences, revisions, re-studying, and other considerations, all of which take more time than is anticipated.

One of the most expensive ways to build a church is for the building committee to decide suddenly to go ahead with the program, hastily employ an architect, set a time limit for the completion of the plans, and take estimates in a like manner. In this way the architect is not given sufficient time to study the problem adequately, so his first sketches and solution must be developed into the contract working drawings. The result, very obviously, is always an unsatisfactory design, costing more to construct.

PROPER ARCHITECT

An architect selected to design an Episcopal Church should not be a man merely engaged in the general practice of architecture. That is to say, a man creating designs for schools, factories, stores, or office buildings cannot be expected to master the intricacies of Church design, if he only occasionally has a church commission. A designer should not be thought of as one who, familiar with the historic schools of style and ornament, resurrects them to embellish present day construction. The term "designer" has no such meaning in the architectural profession. An architectural designer in reality has the ability to put the right thing in the right place; to assemble and relate spaces and volumes for various needs, so that the resulting building will function easily, properly, economically, and with dignity; to correlate the products of many different building trades and skills so that they will best serve the purpose for which the building is required; and to achieve fitness to purpose as well as to produce a beautiful and enduring building.

It is not too much to expect that the architect of an Episcopal Church be an Episcopalian. Furthermore, whether his churchmanship be low or high, liberal or Catholic, he should be thoroughly informed on all phases of the ceremony, ritual, liturgy, and sacraments of the Episcopal Church. Architects should be glad to have high standards and exacting requirements made of them in Church design, as that is not too much for a profession which is highly idealistic. It is the only basis upon which we can achieve the perfection of quality in this great construction era of our Church and the proper background for our worship.

Suffragan Bishop

Goodwin of Virginia has called session of the council of which is to be held in St. James' Richmond, beginning at 5 PM, Saturday. The session has been called to elect a Suffragan Bishop.

A special committee authorized by the session of the council last week in not less than three weeks, will report immediately. It is then expected to adjourn. A session will follow at further sessions expected on March 10.

Chairman of the special committee is F. Lewis of the University of Virginia, a lay delegate from St. Paul's Church, Charlottesville. Chairman is R. Turner Arnett, St. Paul's Church, Richmond. Secretary is the Rev. Joseph of Montross, who is also an alternate of the council.

Y

Essex Resigns St. Paul's

Rev. William L. Essex, rector of St. Paul's Church, Peoria, and Quincy, resigned as rector of the Parish on September 28th. When Bishop Essex was consecrated, the diocese of Quincy was in the worst effects of the depression. It was necessary in order to have him appointed as rector of a parish after the 12 years that Bishop Green Bishop, his constant goal to build the diocesan endowment, assessments to a place where he could function as Bishop alone. Now, after 12 years of labor the diocese of Quincy has its own full-time rector.

Rev. William L. Essex has been priest in and Quincy for 31 years, coming to the Rock Island Church, in the consecration of Bishop Green Bishop, and moving in 1925 to be rector of St. Paul's, Peoria, which post he has held for the past 23 years.

0 Campaign Launched

As a result of action taken by the convention in Iowa last May, a campaign is being launched October by the Episcopal Ad-Diocese Corporation of Iowa. The corporation observes its centennial in

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retreats and quiet hours

By this time, most of the Diocesan Clergy Retreats or Conferences are over and the parish priests have returned to their cures with deepened spirituality, a deepened grasp of the scope and possibilities of their parish work, and a deepened determination to work at it, always having in mind their ordination vows. Their retreats or conferences have untold value to them.

But what of the laity? We hear so little of retreats or quiet times for them. Occasionally in Lent, news filters through of some stray quiet day for women, and a still more infrequent quiet evening for men. If priests need and have retreats to strengthen and deepen them spiritually, how about the wives and mothers in our homes, with their pressures and strains? How about business girls and women, with their day-in-and-out pressures and

strains? And how about business and working men? We think, perhaps a bit positively, that these people of the laity have as great or greater pressures than do our priests, and need, that much more, some form of spiritual quietening, deepening, and uplifting.

It is no great task to plan quiet days for women or quiet evenings for men. Parish priests who have not lost that fine sense of balance with their people, who have not fallen over backwards to convince them that he's a real fellow, are quite capable, as the Father in God of their people, to lead them in these meditative hours. If a change of face and voice is indicated, there are plenty of capable priests nearby, except in the far-flung areas, but for Heaven's own sake we do not want to throw away these wonderful opportunities of reaching the spiritual core of the laity.

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1953, and the full amount for support of its activities is expected to be in hand by that time, Bishop Haines of Iowa has announced.

To meet the most pressing needs, the 1948 phase of this effort is concentrating upon the achievement of a \$500,000 goal, with accent on youth indicated by a total allocation of \$240,000 for the establishment of adequate student centers at the State University of Iowa, at Grinnell College, and at State Teachers' College.

The remainder of the 1948 objective is allocated to St. Katharine's School, Davenport, which was established in 1863 by Bishop Perry of Iowa as a non-profit school for young women; to St. Monica's School, Des Moines, which operates as a receiving home for girls who come to it from broken homes; to the School of Nursing at St. Luke's Hospital, Davenport; to Bishop Morrison Lodge, Clear Lake, which operates as a training center for both young people and adults; and for expansion activities, including new churches and the training of a native ministry.

NEW YORK

Little Church Around the Corner Holds Centennial Observance

The Church of the Transfiguration, New York City, known the world over as the "Little Church Around the Corner," celebrated its centennial on October 10th. The observance started with the late celebration of the Holy Eucharist, and was continued at Vespers at 4 PM. The church occupies its original site at 1 E. 29th St., just off Fifth Ave., where the present building was dedicated in 1850.

Bishop Gilbert of New York presided at the 11 o'clock celebration, for which the church was filled to capacity. Bishop Manning, retired Bishop of New York, was unable to be present. The sermon was preached by Fr. Shirley Carter Hughson, OHC, who told how the church's nickname originated:

Joe Jefferson, the actor, was partly responsible for the name. His friend, George Holland, an English actor, had died, and Mr. Jefferson was having trouble arranging a church service because of the existing prejudice against members of the theatrical profession. He was directed to the Church of the Transfiguration by another priest, who advised him to try "the little church around the corner." The Rev. Dr. George Hendric Houghton, the church's founder and first rector, offered his services and the church to Mr. Jefferson.

The story was widely circulated and made a deep impression on members of the theatrical profession, who went there in increasing numbers to worship, to be

married, and to have their children baptized.

A total of 75,000 couples have been married in the church, 50,000 of whom have been married by the Rev. Dr. Randolph Ray, the present rector, during his 25 years as rector of the parish. On her wedding anniversary, each bride receives greetings and good wishes from the rector.

Contact with the theatrical profession is maintained by the church through the Episcopal Actors' Guild, now 25 years old, which has its national headquarters in the guild hall of the church. Vinton Freedley, president of the guild, is one of the ushers at the church.

The Rev. Charles A. Weatherby was the celebrant at the centennial Eucharist, assisted by the Rev. Frs. Harold F. Lemoine and Orin A. Griesmyer. The choir sang an anthem composed for the occasion by Franklin Coates, organist and choirmaster. Among those who sent greetings were Gov. Thomas E. Dewey of New York, and Mayor William O'Dwyer of New York City.

CHICAGO

Fall "School of Religion" at St. Luke's, Evanston

Fr. A. Gabriel Hebert, SSM, the English scholar and lecturer, and the Rev. Dr. Bernard Iddings Bell, pastor of the Episcopal Church at the University of Chicago, will conduct the fall sessions of the adult "School of Religion" at St. Luke's Church, Evanston, Ill.

The first of the six meetings of the school, to be held from 8:15 to 9:30 PM, Monday evenings, will be November 1st. The theme will be "Things That Make Belief Difficult." Fr. Bell will be the leader at the first four sessions when the topics will be "The Evil in the World," "The Disunity of Christendom," "The Worldliness of Christian People," and "Our Collapsing Civilization." Fr. Hebert will conduct two concluding sessions on "Ignorance of Revealed Truth" and "Undeveloped Religious Experience."

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A Protestant Saint

AS THE WORLD GIVETH. *A Book of Meditations*. By Philippe Vernier; translated by Edith Lovejoy Pierce (who contributes a biographical foreword). \$1.50.

This is a publication of the Fellowship Reconciliation, and the author is a Belgian Protestant minister, known for earlier collection of meditations under the title *With The Master*. In the present slight volume, which reveals a singularly sweet and loving spirit in M. Vernier, the page-length meditations are grouped under the headings: love, faith, grace, humility, obedience, holiness, joy. The Churchman will miss any reference to sacramental life and to certain other articles of the faith but he will be impressed by a clearness of utterance and a spiritual tone which makes these meditations speak to the heart. With the cognition that they were written by a protestant pastor for Protestant Christians, the Catholic reader nevertheless finds help to be gained here from one who loves peace and reconciliation because as his book shows, his is a great love for God and for his fellow man.

M. DE P. MAYNARD.

In Brief

THE EPISTLE TO THE ROMANS. By H. C. G. Moule. Pp. 437; new edition, fourth impression. \$4.50.

COLOSSIAN AND PHILEMON STUDIES. By H. C. G. Moule. Pp. 318; second edition. \$4.25.

PHESIAN STUDIES. By H.C.G. Moule. Pp. 340; second edition, fifth impression. \$4.25.

All of these published in London, Pickering and Inglis; distributed in USA by Revell, New York.

Dr. Moule is a very conservative interpreter of the Bible. It would hardly be fair to call him a fundamentalist, in the narrowest sense. These commentaries are expository rather than critical. The task of the expositor is to get into the skin-and-bones of the sacred writing and to see it and express it from the inside. On the whole, Dr. Moule succeeds in this most admirably. The preacher who bears in mind his own primary task to expound the Word will find him a helpful guide. One does not have to share his commentator's critical views to gain from him many deep insights which are independent of critical theory; and to catch from him some measure of his true devotion is to be enriched. C.E.S.

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A Message of Good News from Canterbury College

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Appointment of a Ph.D. from the University of Wilno, Poland, has already brought us students from the Polish National Catholic Church. Our students are receiving from a select faculty of 30 instructors complete Liberal Arts, Teacher Education, or pre-professional training for Law, Medicine, Medical Technology, Theology, Journalism, Business, Science, Nursing, Engineering, Music, Public Administration, Secretarial Work, and So-

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We still need time to broaden our base of support and time to enlist support from those who have never heard of our existence. *So don't stop now*; we still need your prayers and contributions, and are not ashamed to ask, believing as we do that we have a purpose under God in behalf of His Church.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Frederick Edwards, Priest

Word of the death of the Rev. Dr. Frederick Edwards, dean of St. Paul's Cathedral, Detroit, Mich., from 1916 to 1920, from DeLand, Fla., where he had been living many years, was received at Detroit on October 6th. He was 85 years old.

A native of Cornwall, England, Dean Edwards completed his preparation for the ministry at the Episcopal Theological School. He was ordained to the diaconate in 1893 and to the priesthood in

1894. After serving in Bridgewater and Malden, Mass., and in Milwaukee, Wis., he was associated with Grace Church, New York City, as special preacher in charge of evening services.

He went to St. Paul's Cathedral from that position, and in his five years in Detroit gained national recognition as a pulpit orator. On January 1, 1920 he resigned as dean of the cathedral in order to engage in psychic research, and three years later he became president of the American Society for Psychic Research. An outstanding preacher and poet, he wrote extensively and several times returned to Detroit to lecture. However, he never returned to the active ministry after his resignation.

Dean Edwards' last visit to Detroit was in 1930, when he was the special Lenten preacher at the cathedral for seven weeks.

Funeral services were held in DeLand.

Frederick Barnby Leach, Priest

The Rev. Frederick Barnby Leach, a retired priest, and Mrs. Leach were killed in an automobile accident on September 27th near Zephyrhills, Fla.

Fr. Leach was born in Fairfield, Vt., July 12, 1868. He was a graduate of the General Theological Seminary and was ordained to the priesthood by Bishop Hall in 1899. He served congregations in Sheldon, Richford, Brandon, and Montpelier, Vt. From 1920 to 1925 he served as assistant superintendent of the Seamen's Church Institute in New York City. From 1925 until several years ago, he served as superintendent of the Seamen's Church Institute in Tampa, Fla. He also ministered to the congregations in Dade City and Plant City, Fla.

The Order for the Burial of the Dead was read on October 1st in St. Andrew's Church, Tampa, by Bishop Wing of South Florida, assisted by the Rev. Harold B. Hoag, rector.

One daughter, Mrs. Henry Loges, of Westfield, N. J., survives.

John H. S. Putnam, Priest

The Rev. Dr. John Henry Stowitts Putnam, 59, rector of the Church of St. Luke and St. Matthew, Brooklyn, N. Y., died on September 26th, after a few hours' illness of thrombosis. Bishop DeWolfe of Long Island, assisted by the Rev. Frs. Ernest A. Harding and Kermit Castellanos, celebrated the Requiem Eucharist at 11 AM on September 28th. The Bishop, assisted by the Rev. Frs. Horace E. Clute and Arthur L. Charles, read the Burial Office be-

fore a crowded congregation at 8 PM. Interment took place on September 29th at Fort Plain, N. Y.

Dr. Putnam was born in Canajoharie, N. Y., the son of Fremont and Eleanor Stowitts Putnam. He was graduated from Rutgers College, and received his theological degree from Brunswick Theological Seminary in 1915, becoming the pastor of the Fourth Reformed Church in Philadelphia, Pa. He served there until June 1917, when he was commissioned a chaplain in the Navy, from which he resigned in 1923. He entered the Episcopal Church and was ordained deacon by Bishop Burch of New York in 1919, and priest by Bishop Nichols of California in 1920. He subsequently did graduate work at Columbia University and the General Theological Seminary.

He was rector of St. Michael's Church, Brooklyn, from 1924 to 1931; served as an assistant at the Church of the Good Shepherd in the same city, from 1931 to 1933, when he became rector of St. Matthew's Church, Brooklyn. When that parish merged with St. Luke's Church, Clinton Avenue, in 1943, he became rector of the combined parishes. He was registrar of the diocese of Long Island, and served the diocese on many committees.

He was a lieutenant commander in the Naval Reserve from 1924 to 1934, and was county chaplain of the American Legion from 1924 to 1938. He was also a member of the Sons of the American Revolution. He received the honorary degree of Doctor of Divinity in 1943 from the American International College of Springfield, Mass.

He is survived by his widow, the former Leila Brewster Houghton, whom he married in 1931.

Fan Fitzgerald Cobb

Fan Fitzgerald Cobb of Davenport, Iowa, mother of the Rev. Rodney F. Cobb, rector of St. Luke's Church, Smethport, Pa., and widow of the late Brett M. Cobb, died in Muscatine, Iowa, early Sunday morning, August 22d, after a long illness, at the age of 75.

Before her health failed, Mrs. Cobb had been very active in the work of Trinity Cathedral, Davenport, in the Woman's Auxiliary, altar guild, and Church school, and was for many years treasurer of St. Margaret's Guild. She was a woman of fine executive ability, and active in community and social life.

The Burial Office and Requiem Mass were at Trinity Cathedral August 25th, with burial in Pine Hill Cemetery, Davenport. The Very Rev. Russell K.

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Johnson, dean, officiated at the Burial Office and Committal. The Rev. Henry C. Dixon, rector of St. Andrew's Church, Grand Ridge, Ill., said the requiem Mass. The Rev. W. O. Haner, rector of Trinity Church, Rockland, Ill., had the absolution and the tany for the Departed.

Helen McCoy Van Dyke

Helen McCoy Van Dyke, widow of the late Rev. W. E. Van Dyke who was rector of St. Luke's Church, Smethport, Pa., from 1909 to 1943 and mother of the Rev. Andrew McCoy Van Dyke of Hawthorne, N. J., died at Erie, Pa., early in the morning of July 1st. She had been taken to the hospital with a broken hip as the result of a fall while attending the 25th anniversary service at

St. Barnabas' House-by-the-Lake on June 13th.

Mrs. Van Dyke, a fine Christian woman, was greatly devoted to her Church: for many years she served as organist at St. Luke's, Smethport. Her attendance at Church was constant, she was president of St. Christopher's Guild and active in the work of the Woman's Auxiliary in both parish and diocese. She was 70 years old.

Her son celebrated the Requiem on July 3d. The rector of the parish, the Rev. Rodney F. Cobb, officiated at the Burial Office and Committal; the Very Rev. Francis B. Blodgett, dean of St. Paul's Cathedral, Erie, read the lesson and several other clergy were in the chancel.

Burial was in Rose Hill Cemetery, Smethport, Pa.

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Rev. Walter Morley, associates
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs, HD 9:30;
EP 5:30 daily

How Much Does Our Radio Program Mean To You?

Keep "Great Scenes from Great Plays"
on the air by signing a pledge
for the 3% plan . . .

DOUBTLESS you are one of the many millions of listeners to the Episcopal radio program "Great Scenes from Great Plays."

What does this program mean to you? Do you believe that the glorious seeds of true religion can be sown in the fruitful ground of the multi-mass audience provided by radio?

Has your congregation increased as a result of the invitation extended locally by your Rector? Have you given casual visitors a warm welcome to the Episcopal family?

Letters, telegrams — yes, even long distance telephone calls, continue to pour in to National Council headquarters acclaiming the program, the simple

DARK VICTORY
with
Celeste Holm and Walter Abel
ON BORROWED TIME
with
Boris Karloff
LITTLE WOMEN
with
Joan Caulfield
A TALE OF TWO CITIES
with
Brian Aherne
ENCHANTED COTTAGE
with
Gene Tierney
WHAT EVERY WOMAN KNOWS
with
Gertrude Lawrence and Dennis King

dignity of its presentation, and its worthwhile objectives.

OUR CHURCH IS SERVING HUMANITY THROUGH RADIO!

You have to vote "Yea" or "Nay" whether or not "Great Scenes from Great Plays" shall continue. You cast your ballot for "Yea" by increasing your annual subscription to the Every Member Canvass by *only 3%*.

Isn't it worth 3% to you to continue this outstanding series of plays on the air! Quite apart from the excellent entertainment offered by them, the fact that you are introducing uncounted millions to a new concept of Christian thought should provide fresh incentive for your continued support.

DON'T DELAY—MAKE YOUR PLEDGE PROMPTLY

Remember it's only 3%!